

*And remind (others), for the reminder most certainly benefits the Believers  
Surah Zhaariyaat, verse 55*

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## COMMON QUESTIONS ON HAJJ

This edition of Al-Farouq is dedicated to some common and pertinent questions related to Hajj and Umrah. May Allah Ta'ala make this a means of benefit for those undertaking this important journey, aameen.

### QUESTIONS PERTAINING TO IHRAAM AND TALBIYAH

**Q: If a woman is in the state of haidh, how will she enter ihraam?**

**A:** A woman in haidh will enter ihraam in the usual way, except that she will not offer the two rakaats of Ihraam. She will take ghusl, don clean clothing, sit on her musalla while facing qiblah, then make the niyyat for Hajj or Umrah. Thereafter she will say the talbiyah, preferably thrice. She will then proceed to fulfill all the rituals of Hajj besides Tawaaf. Tawaaf will only be done when the haidh ends and she had had a bath.

**Q: Is it permissible to use cream or ointment for cracks on the feet or for the treatment of body rash during Ihraam?**

**A:** The application of ointment and oil during Ihraam for a sickness or disease is permitted, and there is no penalty for this. However, such substances and applications may not be used just for cosmetic purposes or for aesthetics or outer beauty.

**Q: If a person proceeded beyond the Meeqaat without Ihraam and then comes back out of the Meeqaat and dons Ihraam, is the dum waajib?**

**A:** In this case there is no dum. The dum will only apply if the person continued and donned the ihraam somewhere further, within the Meeqaat.

**Q: Can a man wear a belt to tie the ihraam sheet?**

**A:** If one fears that the satar will be exposed then it is permissible to use a belt for the ihraam sheet; otherwise, it is makrooh, but this does not necessitate a dum.

**Q: Is it allowed to wear a money belt during ihraam?**

**A:** A money belt is allowed during ihraam, even if this is also used to fasten the ihraam sheet around the waist.

**Q: When it is time to come out of ihraam, can a woman clip her own hair? Can her husband who is still in ihraam clip her hair? Or must he first release himself from ihraam and then clip her hair?**

**A:** Once it is time to exit ihraam, the woman may clip her own hair. There is no need to wait for the husband or another female to do it. Furthermore, the muhrim may cut or clip the hair of another muhrim when it is time for that muhrim to be released from ihraam.

**Note:** When it is time to come out of ihraam, one may cut one's own hair, but before doing so, no other bodily hair or nails may be removed.

**Q: Is recital of Talbiyah thrice immediately after Niyyah of Hajj Sunnah?**

**A:** It is waajib to say the talbiyah once, immediately after the niyyat of Hajj or Umrah. But is it sunnat to say it thrice.

**Q: Is Talbiyah recited in Umrah? If it is, then from when to when?**

**A:** Talbiyah has to be recited in Umrah as well. It will be recited from the time one makes the niyyat of Umrah, and will stop when one is about to begin the tawaf of Umrah.

**Q: We see some people shouting out the talbiyah while making tawaaf in Hajj and Umrah. Is this correct?**

**A:** This is not correct. People do this out of ignorance. A rule to remember when making Hajj and Umrah is not to copy what others are doing. Many people from different parts of the world have not learnt the correct procedures for Hajj and Umrah; as a result, they do things that are contrary to Shariah.

**Q: When must we stop reciting talbiyah in Hajj?**

**A:** The talbiyah of Hajj will stop when one is about to pelt the big jamarah in Minaa on the tenth day of Zhul-Hijjah, which is when the Hujjaaj come from Muzdalifah. After this, the talbiyah will not be recited again.

## **QUESTIONS PERTAINING TO TAWAAF**

**Q: Is *Bismillaahi Allaahu Akbar* read for every Istilaam or only at the first?**

**A:** *Bismillah Allahu Akbar* is only recited when making the first istilaam, which is at the start of Tawaaf.

**Q: When making Istilaam should one turn towards the Ka'abah Shareef or make Istilaam from the side?**

**A:** Istilaam is always made by turning and facing the Ka'bah Shareef, whether it be the first istilaam or every subsequent istilaam. However, when making Istilaam, one must remain stationary, albeit for a few seconds.

**Q: When making Tawaaf in ordinary clothes should one make Ramal or does it only apply when in the robes of Ihraam?**

**A:** Ramal is only done in a Tawaaf that is followed by a Sa'ee. If one is not making Sa'ee after Tawaaf then Ramal will not be done, regardless of whether one is wearing the ihraam robes or normal clothing. For example, after pelting, slaughtering, and shaving, one comes out of Ihraam, and then heads towards Makka Shareef to do Tawaaf-e-Ziyaarat, after which the Sa'ee of Hajj will be made. In this Tawaaf, Ramal will be made.

**Q: What is the difference between Tawaaf-e-Ziyaarat and Tawaaf-e-Ifaadha?**

**A:** Both are the same. These are different names for the same Tawaaf, which is the Faradh Tawaaf of Hajj made between the 10<sup>th</sup> and 12<sup>th</sup> Zhul-Hijjah.

## **QUESTIONS PERTAINING TO MINAA, ARAFAAT. AND MUZDALFAH**

**Q: If one performing Hajj goes straight from Madina Shareef to Minaa on 8<sup>th</sup> Zhul-Hijja, is that permissible and will his Hajj be valid?**

**A:** This is allowed as long as such a person entered into Ihraam for Hajj when departing from Madinah. The Ihraam for Hajj or Umrah should be donned before passing the Meeqaat of Zhul-Hulaifah, which is on the outskirts of Madinah.

**Q. Do we perform Jum'u'ah during the days of Haj (8, 9, 10, 11, 12 Zhul-Hijjah)?**

**A.** Jum'u'ah Salaah is permissible in Mina during the days of Hajj, but not permissible in Arafat.

**Q. Wuqoof at Arafah is from Zawaal on the 9<sup>th</sup> Zhul-Hijja to sunset. How long can one remain after sunset?**

**A.** One should leave immediately after sunset, or a little while thereafter. To stay longer at Arafah without a valid reason is contrary to the Sunnah.

**Q. What is the latest time to return from Mina? Sunset on the 13<sup>th</sup>? Any penalty if later?**

**A.** There is no penalty for staying beyond 13 Zhul-Hijjah in Minaa. However, the sunnat is to leave as soon as pelting of Jamaraat is done. One should not go against this sunnah by continuing to remain in Mina till the 13<sup>th</sup> night.

**Note:** Pelting the Jamaraat on the 13<sup>th</sup> of Zhul-Hijjah is optional. However, if one stays over till subuh Saadiq the next day (i.e. the 13 Zhul-Hijjah), then pelting for that day becomes waajib.

**Q: When is one allowed to leave Muzdalifah? Some people leave after midnight. Is this correct?**

**A:** According to the Hanafi mazhab, the wuqoof in Muzdalifah begins from subuh Saadiq (dawn) on the 10<sup>th</sup> Zhul-Hijjah, and ends at sunrise. One is not allowed to leave Muzdalifah before dawn on that day. The wuqoof will commence immediately on the break of dawn, and will end a few minutes before sunrise. The Hanafi followers will then leave Muzdalifah a few minutes before sunrise. Those who leave after midnight are probably followers of the Shaafi' mazhab, who are allowed to do this.

## **QUESTIONS PERTAINING TO PELTING THE JAMARAAT**

**Q. If the pebbles do not hit the Jamarah, but fall near to it, is it valid?**

**A:** When stoning the jamaat it is not necessary for the stone to hit the jamaraat. Many people have this misconception that the stone must strike the jamaraat. Instead, the sunnat method of pelting is to lob the stone without much force so that it lands at the base of the jamaraat. If the pebble falls within a range of three arm lengths (approximately 1.3 metres) from the Jamarah, the pelting will be valid. If it falls this distance or more away from the Jamarah, it will not be valid. One arm's length is from the tips of the fingers till

the elbow. Therefore, if one throws the stone with force and it strikes the jamaat and bumps back and lands more than 1.3 meters from the base of the Jamaaat, that pelting will not be valid. So remember this well. The stone does not need to hit the jamaraat; it must be dropped at the base of the pillar.

**Q. If Rami (pelting) is left out on any day, can Qadhaa be made the next day?**

A. If Rami was missed on the 11<sup>th</sup>, it will be fulfilled as Qadhaa on the 12<sup>th</sup>, when stoning on the 12<sup>th</sup>. If Rami was missed on the 12<sup>th</sup>, it will be fulfilled on the 13<sup>th</sup> as Qadhaa when stoning on the 13<sup>th</sup>. This means that one will pelt 14 stones instead of 7; one lost will be for the current day's pelting, while the next lot will be a qadha for the previous day's pelting that was missed. In short, pelting that was missed on one day will be fulfilled as Qadhaa the next, and Dum (sacrifice of an animal as a penalty) will also be compulsory.

**Q. The Rami (stoning) on the tenth. When is the earliest and latest time to pelt without incurring a penalty?**

A. Stoning on the 10<sup>th</sup> Zhul-Hijja begins at Subh Saadiq (at the commencement of Fajr) and ends at Subuh Saadiq on the eleventh. If a person did not pelt by Subh Saadiq on 11<sup>th</sup>, Dum becomes compulsory. Stoning (pelting) before Subh Saadiq on 10 Zhul-Hijjah is not valid.

**Q: Is Du'aa after pelting small and middle Shaytaan Sunnah?**

A: Firstly, the pillars that are pelted during Hajj should not be referred to as "shaytaan". The correct word is 'Jamarah' for one, and 'Jamaraat' for more than one. It is sunnat to make a dua after pelting the small and middle Jamaraat. After the big jamarah (the third one), there is no dua to be made.

**Q: Is it permissible to pelt the Jamaraat before zawaal on 13 Zhul-Hijjah?**

A: To pelt before zawaal on 13<sup>th</sup> Zhul-Hijjah is makrooh, but it will be valid and will not necessitate a dum. The sunnah time on 13 Zhul-Hijjah is after zawaal.

**QUESTIONS PERTAINING TO HAJJ VIOLATIONS AND DUM**

**Q: What is the difference between Dum, Hadi, Dum-e-Shukr, and Qurbani? Please explain because we tend to get confused with these terms.**

A: These are names of different forms of sacrifice. The meanings of each appear hereunder:

- The word '**Dum**' means the animal that is slaughtered for a major violation of ihraam, or Hajj, or Umrah. This can be a goat, sheep, or one whole camel.
- The term '**Hadi**', also known as '**Dum-e-Shukr**', is the animal that must be slaughtered by one making Tamattu' or Qiraan Hajj. This will be a goat, sheep, or a seventh share in a camel or cow.
- The above two types of sacrifices are related only to Hajj and can only be done in the Haram of Makka Mukarramah.
- The term '**Qurbani**' refers to the animals that Muslims all over the world slaughter at the time of Bakri Eid (Eidul Adh-haa). Of course, the Qurbani is done in their respective countries. This is not related to Hajj or the Haram of Makka Shareef.

**Q. How many dums are required for Hajj or Umrah Waajib violations?**

A. For every violation of Hajj or Umrah, a separate dum becomes waajib.. If there were two violations which required a Dum as penalty, then two animals will be slaughtered, and so forth.

**Q: In view of the large crowds during tawaaf, would it be permissible for a woman to leave out the stoning on 10<sup>th</sup> and proceed straight back to Makka from Muzdalifah on the morning of the 10<sup>th</sup> Zhul-Hijja in order to do her tawaaf-e-ziyaarat, and then return to Mina for the stoning and sacrifice?**

A: For the above reason it will be permissible for a woman to do her Tawaaf-e-Ziyaarat first, and then come back to Minaa for pelting and sacrifice, because the time for Tawaaf-e-Ziyaarat commences from the morning of the 10<sup>th</sup> and lasts till the 12<sup>th</sup> of Zhul-Hijjah.

**Q. If Umrah Tawaaf is performed while menstruating, what is the penalty?**

A. It is a sin to enter the Masjidul Haraam in the state of Haidh. The woman who made tawaaf in this state should resort to Taubah. If she is still in Makkah and has become clean, the tawaaf has to be repeated. If she has already left Makkah, the dum of a sheep or goat becomes obligatory. This dum must be slaughtered within the haraam of Makka Shareef, and may be done at any time, even after the woman has returned home. She may appoint someone in Makka Shareef to the dum on her name.

**Q: A man completed Umra but did not shave and returned home. What must be done to rectify the situation?**

A: The man must shave his head, give a dum for not shaving in the haram, and another dum for subsequent *jinaayaat* (violations) of ihram. Note that though the man might have committed several *jinaayaat* after returning home, but since these were done BEFORE shaving, only one dum is waajib regardless of how many violations he had committed. In short, the man mentioned in the question has to shave his head and then offer two dums. These sacrifices must be offered within the haraam of Makka Shareef, and may be done at any time, even after he has returned home. He may appoint someone in Makka Shareef to the dums on his name.

**Q. What is the consequence if a woman forgets to cut her hair during rituals of Haj. Is it ok to cut later?**

A: The stipulated period for cutting the hair during Haj commences from after the dawn of the 10<sup>th</sup> of Dhul Hijjah up to the sunset of the 12<sup>th</sup>. Also, the hair has to be cut within the Haram precincts. If the cutting is delayed after this time, a *dum* will become Waajib. Another *dum* will become waajib if the hair was cut outside the precincts of the haram; e.g. after returning home. In short, cutting of the hair is conditioned with time and place. One *dum* will become necessary for each omission. *(Mu'allimul-Hujaaj and Raddul-Muhtaar)*

***Allah Ta'ala knows best, for His Knowledge is Infinite and Perfect.***